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as peculiarly holy and wholesome. When the young couple return from the spring, they fill their mouths with the "unspoken water" and try to spirt it on each other inside the door of the house.<sup>1</sup> In Albania, when women are baking cakes for a wedding, the first to put hand to the dough must be a maiden whose parents are both alive and who has brothers, the more the better; for only such a girl is deemed lucky. And when the bride has dismounted from her horse at the bridegroom's door, a small boy whose parents are both alive (for only such a boy is thought to bring luck) is passed thrice backwards and forwards under the horse's belly, as if he would girdle the \_ beast.<sup>2</sup> Among the South Slavs of Bulgaria a little child whose father and mother are both alive helps to bake the two bridal cakes, pouring water and salt on the meal and stirring the mixture with a spurtle of a special shape; then a girl lifts the child in her arms, and the little one touches the roof-beam thrice with the spurtle, saying, " Boys and girls." And when the bride's hair is to be dressed for the wedding day, the work of combing and plaiting it must be begun by a child of living parents.<sup>3</sup> Among the Eesa and Gadabursi, two Somali tribes, on the morning after a marriage "the bride's female relations bring presents of milk, and are accompanied by a young male child whose parents are living. The child drinks some of the milk before any one else tastes it; and after him the bridegroom, if his parents are living; but if one or both of his parents are dead, and those of the bride living, she drinks after the child. By doing this they believe that if the newly-married woman bears a child the father will be alive at the time."<sup>4</sup> A slightly different application of the same principle appears in the old Hindoo rule that when a bride reached the house of her husband, she should be made to descend from the chariot by women of good character whose husbands and sons were living, and that afterwards these women should seat the bride on a bull's hide, while her husband recited the verse, " Here ye cows, bring forth calves!"<sup>5</sup>

Here the ceremony of seating the young wife on a bull's hide seems plainly intended to make her fruitful through the generative virtue of the bull; while the attendance of women, whose husbands and sons are living, is no doubt a device for ensuring, by sympathetic magic, the life both of the bride's husband and of her future offspring.

<sup>1</sup> C. Wachsmuth, *Das alte Griechenland* of the Western Somali Tribes, "The land in neuen" (Bonn, 1864) 5 PP- §3- Folk-lore Journal ^ vi. (iSSS) p. 124.

85, 86, 87, 100 sq. Compare Ph. Patilitschke, *Ethno-*

- J. G. von Hahn, *Atbanesische graphie Nordost-Afrikas ^ die waterielle Studien* (Jena, 1854), i. 144, 146. *Citltur der Dan&H!, Galla vnd Somal*

<sup>3</sup> F. S. Krauss, *Sitte imd Branch* (Berlin, 1893), p. 200.

der *Sud-Slaven* (Vienna, 1885), pp. <sup>5</sup> *The Grihya-Sutras*, translated by H. Oldenberg, Part ii. (Oxford, 1892)

<sup>4</sup> Captain J. S. King, "Notes on p. 50 (*The Sacred Books of the East*, the Folk-lore and some Social Customs vol. xxx.).